A Sacrament

CATECHISM,

Or, a

CATECHISM

Preparatory to the receiving of the Sacrament of the

LORD's SUPPER.

And for that end to be learnt and ſaid by ſome afore their coming to it, [eſpecially their coming at the firſt time] or their beginning upon this neceſſary Duty.

Sacrament

GATECHISM,

NEU

GATECHISM

i barattoi rhai i dderbŷn Sacrament

SWPPER yr ARGLWYDD.

Ac er mwŷn hynnŷ iw ddyſcu ai ddwedŷd ganddŷnt, cyn eu dyſodiad iddo, [yn enwedig eu diſodiad nhw'r waith gyntaf] neu eu dechreuad nhw ar y ddyledſwŷdd angenrheidiol hon-

For the Uſe of the Pariſh of CHIRK, *whoſe Inhabitants are partly* Welſh *and partly* Engliſh.

By *R. R.* A. M. and Vicar of the ſaid Pariſh of *CHIRK.*

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TO THE
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Christian Reader.

THIS *Little Book is not published, to supply any want of Good and Usefull Treatises upon the Sacrament: So far from that, as It is but a Repetition (after another Method) of what is out already upon that Subject.*

All herein proposed, is so to speak in every Page, (not as a Barbarian *in an unknown Tongue.) But as a People of Two different Nations under Heaven.* Parthians *and* Medes. *May every Man of them in his own Language wherein he was born. Hear at* Jerusalem. *The wonderfull Works of God.*

This being all I Præface concerning the Work, [praying to God it may profit] I Conclude

Yours, *&c.*

R. R.

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A Sacrament *Catechiſm*, Or, A *Catechiſm* Preparatory to the receiving of the Sacrament of the Lord's Supper, *&c.*

Sacrament Gatechiſm, *neu* Gatechiſm i *barattoi rhai i dderbyn Sacrament Swpper yr Arglwydd*, &c.

Queſtion.

W*Hat is the Lord's Supper?*

Anſwer.

The Lord's Supper is a Sacrament, conſiſting of Bread and Wine, lawfully conſecrated, and diſtributed, inſtitued by Chriſt himſelf for a continual Remembrance of his Death and Paſſion, and the Benefits which we receive thereby.

Q. *Why is this Sacrament called the Lord's Supper?*

A. Becauſe it was inſtituted at Chriſt's laſt Supper, after he had eaten the Paſſover with his Diſciples; ſo that it is called a Supper

Cweſtiwn.

B*Eth iw Swpper yr Arglwydd?*

Atteb.

Swpper yr Arglwydd ydŷw Sacrament, yn cynnwŷs yntho Fara a Gwin, yn jawn gyſſegredig, a doſparthedig gwedi ei ordeinio gan Griſt ei hun er gwaſtadol gôf am ei Angeu ai Ddioddefaint, ar lleſhadau'r ŷm yn ei dderbŷn trwŷddŷnt.

Cw. *P'am y glawir y Sacrament hwn yn Swpper yr Arglwydd?*

At. Oblegid ei ordeinio ef âr Swpper diweddaf Criſt, ar ôl bwytta'r Paſc gyda'i ddiſgybliion, am hynnŷ ſe ai galwir yn Swpper

in respect of the Time of the Institution, and the Lord's Supper in respect of the Author the Lord Christ: As also in respect of the end thereof, which is to set forth the Lord's Death, and the Spiritual Food therein receiv'd, namely, the Body and Blood of Christ himself.

Q. *Can there be any Reasons given, why the Elements of Bread and Wine are chosen before any other, to represent the Body and Blood of Christ in this Sacrament?*

A. Yes, because they best serve to set forth Christ's Body and Blood; for as Bread by diverse breakings and pressings comes to be the chiefest Food of our Bodies; so the Body of Christ by many Torments was made the chief nourishment of our Souls: And as Wine doth cherish and comfort us, and satisfies our thirst, &c. So the Bood of

gan ystyried amser ei ordinhad ef, ac yn Swpper yr Arglwydd, gan ystyried yr Awdwr Crist yr Arglwydd: Ac hefyd gan ystyried ei ddi ben ef yr hyn yw gosod allan Farwolaeth yr Arglwydd, ar ysprydol ymborth a dderbynnir yntho, sef Corph a Gwaed Crist ei hun.

Cw. *A ellir rhoi rheswm p'am a detholwyd yr Elfennau, Bara a Gwin, rhagor eraill yny byd, i gynnyrcholi Corph a Gwaed Crist yn y Sacrament hwn?*

Att. Gallir, oblegid eu bod nhw yn gwasnaethu yn oreu i osod allan Gorph a Gwaed Crist; canys fel, ac a mae Bara wrth ei synych dorri ai wasgu yn dysod yn lluniaeth bennaf in cyrph ni, felly Corph Crist trwy boenydiau lawer a wnawd yn ym berth bennaf in heneidiau ni: Ac felly mae Gwin yn ein maethu, ac yn ein cysuro ni, ac yn torri ein syched

Christ

Christ revives and glads our drooping Souls, satisfieth our Spiritual Thirst, purgeth us from all our Sins, and makes us couragious against all fear of our Spiritual Enemy the Devil. Besides our Saviour Christ commanded Bread and Wine to be received in the Sacrament.

Q. *To what end is the Sacrament of the Lord's Supper received?*

A. The end of receiving it, is twofold, in respect of others, and in respect of our selves.

Q. *What is the end of receiving it, in respect of others?*

A. To testifye unto them that Faith which we profess, that so they seeing our readiness therein, may have their Hearts also stirred up to such good Duties.

Q. *What is the end*

ni, *&c.* Felly Gwaed Crist sŷdd yn ad fywio ac yn llawenhâu ein trîst eneidiau ni, yn torri ein syched hys prydol ni, yn ein puro ni oddiwrth ein holl bechodau, ac yn ein gwneuthur ni yn galonddewr yn erbŷn pôb ofn ô'n hysprydol elŷn y Dîafol. Heblaw hŷn ein lachawdwr Crist a orchmynnodd dderbŷn Bara a Gwîn yn y Sacrament.

Cw. *I ba ddiben a der bynnir Sacrament Swpper yr Arglwydd?*

At. Diben ei dderbynniad êf, sŷdd ddâu-riw, mewn ystyrriaeth o eraill, ac mewn ystyrriaeth o'n ni ein hunain

Cw. *Beth iw diben ei dderbynniad ef, gan ystyrried eraill?*

At. I ystiolaethu iddŷnt y Ffydd honno'r ŷm ni yn ei brofessu, sal gan weled ein parodrwŷdd ni yn hŷn, y gallont gael eu calonnau gwedi cyffroi ir fath ddyledswŷddau da.

Cw. *Beth iw diben ei*

of receiving it in respect of our selves?

A. First, for Remembrance: Namely of the Death of Christ; for as often as we receive this, we shew the Lord's Death till he come, 1 *Cor.* xi, 26. *Secondly*, For confirmation unto us; and that, both of our Union amongst our selves, as 1 *Cor.* 10, 17. For we being many are one Bread and one Body: For we are all Partakers of that one Bread: As also of our Communion with Christ; for as Bread and Wine are turned into the Substance of our Bodies, so we by faith are united unto Christ, and made Flesh of his Flesh, for his Flesh is Meat indeed, and his Blood is Drink indeed, *Joh.* vi, 55, and for this cause it is called the Communion.

Q. *Is it not also called the Eucharist?*

dderbynniad ef gan ystyrried ni ein hunain?

At. Yngyntaf, er coffadwriaeth: Sef o farwolaeth Crist; Canys cynnifer gwaith bynnag y derbynniom hwn, y dangôswn farwolaeth yr Arglŵydd o ni ddelo, 1 *Cor.* xi, 26. Yn ail, Er sicrhad ini; a hynnŷ yn gystal ôn hundeb yn ein plith ein hunian, fal 1 *Cor.* x, 17. Oblegid nyni yn llawer ydŷm un Bara, ac un corph canys yr ydŷm ni oll yn gyfranoogion or un Bara: fal hefŷd ôn cymmundeb a Christ, o ran fel ag yr ymchwelir y Bara ar Gwîn i sylwedd ein cŷrph ni, fellŷ nyni drwŷ ffŷdd a unir a Christ, ac awnawd yn gnawd oi gwnawd et, canys ei gnawd ef sydd fwŷd yn wir, ai waed ef sydd ddîod yn wir *Joan* vi, 55. Ac am yr achos hwn, y gelwir ef y cymmundeb.

Cw. *Onid ydys yn ei alw ef hefyd yr Eucharist, i. e. Diolchgarwch?*

A. Yes,

A. Yes, becauſe in it we offer up our thanks unto God for his Mercy, in giving us his Son, and in him all Things.

Q. *May it be called any thing elſe?*

A. It may be called (finally) a Sacrifice, becauſe we offer up our thankful Hearts unto God for his Mercy in Chriſt, ſo that it is a Sacrifice not of Chriſt, but of our thankfulneſs.

At. Ydŷs, o herwydd ein bôd ni yn offrymmu yntho ein dolchgarwch i Dduw am ei drugaredd, yn rhoddi ini ei Fâb, ac ynddo ef bob peth.

Cw. *A ellir eu alw ef yn ddim arall?*

At. Gallir (yn ddiweddaf) ei alw ef yn aberth, o herwŷdd ein bôd ni yn aberthu i Dduw ein calonnau diolchgar am ei drugaredd yng Griſt, ac fellŷ aberth iw, nid ô Griſt, ond ôn diolchgarwch ni.

II.

Of the neceſſity, of receiving the Sacrament, of the Lord's Supper.

Queſt. IS *it a thing indifferent for us to receive, or not to receive at our Pleaſure?*

A. No, we ought with-

II.

Am yr angenrheidrwydd o dderbyn Sacrament, Swpper yr Arglwydd.

Cw. A*I peth diachos iw ini dderbyn [y Sacrament] neu ai yr un peth iw ini ei dderbyn a pheidio, neu gwneud a fynnom yn ol a fo da yn ein golwg?*

At. Nage, nyni a ddy-

out

out fail (to receive the Sacrament of the Lord's Supper) as often as Occasion is offer'd, according to the Example of those in the *Acts*, who continued steadfast in breaking of Bread, *Acts*, ii, 42.

Q. *Upon what Account ought we, or is it necessary to receive, as often as Opportunity offers?*

A. Upon several Accounts.

Q. *Name them?*

A. Upon account that our Enemy the Devil who strives by all means he can, to draw us away from this Duty. The Devil who had rather we should see our ground prove our Oxen, or any thing of the like nature than taste of the Lord's Supper, *Luke*, xiv, 18, 19, to which we are invited. Upon the Account of him who in-

lem yn ddiddad I (dderbyn Sacrament Swpper yr Arglwydd) cynnifer gwaith ac a bo amser cyfaddas yn ymgynnig arnom, yn ôl esampl y rheini yn yr Actau, oeddynt yn parhau i dorri Bara *Actau*, ii 42.

Cw. *Am Bara achos a dylem ni, neu y mae'n angenrheidiol derbyn (y Sacrameat) cynnifer gwaith ac a bo amser cyfaddas yn ymgynnig arnom?*

A. Am amryw Achosion.

Cw. *Henwch nhw?*

At. Am achos sôd ein gelyn y Diafol 'rhwn sy'n ymegnio drwy bôb moddion a gallo, i'n tynnuni oddiwrth y ddyledswydd hon. Y Diafol sydd well ganddo ini fyned i weled tyddyn a brynnasom, i brofi ein trychen (neu beth bynnag arall o'r fath hyn) na phrofi o Swpper yr Arglwyth *Luc* xiv, 18, 19, ir hwn in gwahoddwyd ni. Am achos

vites

vites us. And upon account of the consequents of not receiving.

Q. *Why is it neeessary we should receive, on account of our Enemy the Devil?*

A. Because we are sworn (in our Baptism) to strive against his Temptations, and to resist him so far, as he shall not be able to hurt us either in Body, or Mind.

Q. *Why is it necessary upon account of him which inviteth us?*

A. Because he is God himself who requires it at our hands as a principal Part of his Service; and is Almighty to punish us (if he will) for omitting it, as he cut off that Soul from his People, which forbore to keep the Passover, *Num.* ix, 13.

yr hwn sŷdd yn ein gwahodd ni. Ac am achos y pethau (os esceuluiwn y ddyledswŷdd) a ganlŷn ar ôl.

Cw. *Pam y mae'n angenrheidiol derbyn (y Sacrament,) o achos ein gelyn y Diafol?*

At. Oran ein bod ni gwedi ein tyngu (yn ein Bedŷdd) i ymwroli yn erbŷn ei brofedigaethau ef, ac iw wrthsefŷll ef cŷn mhelled; ac nad allo ein brifo ni nac yn ein corph, nac yn ein meddwl.

Cw. *P'am y mae hi yn angenrheidiol o achos yr hŵn sydd yn ein gwahodd ni?*

At. Oblegid mai Duw ei hûn sŷdd yn ei gosŷn gennŷm megis y rhan bennaf oi wasanaeth ef; ac sŷdd yn Hollalluog i'n cospi ni (os rhynga ïôdd iddo) am ei hesceuluso fel ac y torrodd ef ymmaith yr enaid hwnnw o sŷsg ei bobl am beidio a chadw'r Pasc. *Num.* ix, 13.

Q. *Why*

Q. *Why on account of the consequents of not receiving?*

A. Because the consequents of our not receiving, are very ill and injurious to Christ, and our selves.

Q. *How to Christ?*

A. In contemning his ordinance thereby. He commanded his Disciples to receive it, 1 *Cor.* xi, 24. And in them us. In neglecting his Love towards us; who as a Father (on his Death Bed) in the Night that he was betrayed, bequeathed this Seal and Pledge of his own Love unto us, which therefore ought to be right dear unto us, and at no time neglected when it is offered,

Q. *How to our selves?*

A. In respect of our Name and Profession; for if we come not when

Cw. *P'am o achos (os esceuluswu y ddyledswydd) y pethau a ganlyn ar ol?*

At. Oblegid fod y pethau a gan lŷn ein peidio ni a dderbŷn [y Sacrament] yn ddrwg ac yn niweidiol jawn i Grist, a ni ein hunain.

Cw. *Pa sutt i Grist?*

At. Trwy ddirmygu ei ordinhad ef wrth hyuny. Efe a orchmynnodd iw ddisgybhon ei dderbŷn. 1 *Cor.* xi, 24. Ac ynddŷnt hwŷ i ninnau. Trwŷ esceuluso ei gariad tŷ ac attom; 'rhwn megis Tâd (ar ei glafwelŷ) ar y nos y btadychwŷd ef, y adawodd yr arwŷdd ar wŷstl hon oi gariad tu ac attom, yr hwn gan hynnŷ a ddylâe fod yn dda jawn gennŷm (ac mor anwŷl) na esceuluswn mono un amser y cynhygier ef ini.

Cw. *Pa sutt im ein hunain?*

At. Mewn ystyriath on henw [da] an proffess; canys os ni ddeuwn pan

others

others do, we expose our selves to the Censure of them, shewing that we are at least Neglecters, if not Contemners of God's Ordinance, who will have all to come to it, *Matt.* xxvi, 27. Yea that we have not the Life of a Christian in us, for whosoever eateth not the Flesh of the Son of Man, and drinketh not his Blood, hath no life in him, *Joh.* v, 53. Secondly, in respect of the Benefits, and Comforts (the remembrance of Christ's Death and Passion would bring us) which we put from us as often as we omit the Lord's Supper.

Q. *As it is necessary we should receive on account of evil Consequences which will happen if we do not: Such as our contemning God's Ordinances, not resisting the Devil, &c. Is it not necessary we should receive also on ac-*

ddelo eraill, yr ŷm ni yn ein gosod ein hunain ger bron eu barn hwŷ, gan ddangos (or hŷn lleiaf) ein bod yn esceuluswŷr ordinhâd Duw 'rhwn sŷdd yn ewyllysio i bawd ddyfod iddo *Matt.* xxvi, 27. Ie nad oes gennym fywŷd Cristion ynom, canys pwŷ bynnag na fwyttao gnawd mâb y Dyn, ac nad yfo ei waed ef, nid oes fywŷd ynddo *Joan* v, 53. Yn ail mewn ystyriaeth or lleshadau ar cyssurau (a ddygau côf am angeu a dioddefai nt Crist ini) pa rai 'r ŷm ni yn ei fwrw oddiwrthym cynnigwaith ac yr esceulusom [ddyfod] i Swpper yr Arglwŷdd.

Cw. *Fal ac mai angen rheidiol ini dderbyn (y Sacrament) o achos pethau drwg canlynedig a ddigwydd os nis gwnawn: megis ein dirmig ni arordinhadau Duw, Ein diffig ni o wrthsefyll y Diafol, &c. Ond ydyw 'n angenrheidiol he-*

counts

count of much good that will follow?

A. Yea.

Q. *Instance the Good that will follow?*

A. The Good of performing our Duty of thankfulness and praise to God. The good of receiving a Supply of our Wants, which we shall be sure to have if we receive aright: For he which eateth the Flesh of Christ shall never hunger, and he that drinketh his Blood shall never thirst, as Christ himself hath promised. The good of testifying of our Faith unto others: For hereby we shew unto others the Faith which we profess. And the good of confirming and encreasing of that Faith which we have in us.

ffydd i ni dderbyn (y Sacrament) o achos daioni mawr i ni a ganlyn arol?

At. Ydŷw.

Cw. *Mynegwch y daioni a ganlyn ar ol?*

At. Y daioni o ddarfod ini gwplhâu ein dyledswŷdd o ddiolchgarwch a mawl i Dduw. Y daioni o dderbŷn adgyweiriad ôn hanghenion, yr hwn fyddwn sicc'r o hono os derbyniwn (y Sacrament) yn deilwng canys y sawl sŷdd yn bwytta enawd Crist ni newyna, ar sawl sŷdd yn yfed ei waed ef ni sychedu un amser, fel ac yr addawodd Crist ei hun. Y daioni o dystiolaechu ei ffŷdd i eraill: canys wrthŷn yr ŷm ni yn dangos eraill y ffŷdd 'rŷm ni y ei chyffessu. Ar daioni gryfhâu, a chwanegu ffŷdd hono sŷdd gennŷn ynom.

III.

Of the necessity of preparing for the Lord's Supper.

Q. W*Hence does the necessity of preperation for the Lord's Supper appear?*

A. From the Consideration, that we are to receive in the Presence of the Lord himself, who requireth Truth in the inward Parts. From the Consideration of the Danger, which we bring on our selves by not being prepared. For if we come unprepared, and so receive unworthily, our Offence is no less than to be guilty of the Body and Blood of Christ, as St. *Paul* saith 1 *Cor.* xi, 27.

Q. *What must be done*

III.

Ynghyleh angennheidrwydd parattoai erbyn Swpper yr Arglwydd.

Cw. O*b'le mae angenrheidrwydd parattoad erbyn Swpper yn Arglwydd yn tarddu?*

At. Oddiwrth yr ystyrriaeth ein bod ni iw dderbyn ger bron yr Arglwydd ei hûn, yr hwn sydd yn gosyn gwirionedd yn y tŷ oddimewn (neu yn y galon.) Oddiwrth yr ystyrriaeth ôr perigl, yr ym ni yn i ddwyn ar nom ein hunain, wrth fod yn amhared. Canys os deuwn yn amhared, ac sellŷ ei dderbyn yn anheilwng, nid iw ein camwedd ni ddim llai na bod yn euog o gorph a gwaed Crist, fel ac y dywed St. *Paul* 1 *Cor.* xi, 27.

Cw. *Beth sydd raid ini*

we

by us, in order to a due Preparation?

A. We must try and examine our selves.

Q. *As to what must we try and examine our selves?*

A. As to our fitness and worthiness to receive. We must ask our selves whether we be in the Number of the Faithful, or not, *i. e.* Whether Christ be in us or not. Of which we shall more fully assure our selves, if we can find this Perswasion in us, that we (as our Forefathers were) are Strangers and Pilgrims *Heb.* xi, 13, looking for a City (as *Abraham* did) which had Foundations whose Builder and Maker is God, and that we are made free from the Bondage of Sin by the Son of God Christ Jesus, *Joh.* viii, 26, and so with *David* put our whole trust, and rely only on his Mercy, *Psm*, lii, 9.

wneud er mwyn jaun barattoad?

At. Rhaid ini brofi a holi ein hunain.

Cw. *Gan ystyrried pa beth, y rhaid ini brofi a holi ein hunain?*

At. Gan ystyrried ein cymhwŷsdra an teilyngdod iw dderbŷn. Rhaid ini ofŷn ini ein hunain a ydŷm yn nifer y ffyddloniaid, ai nad ŷm. *i. e.* 'prûn a ŷw Crist ynom ai nad ŷw. Or hŷn y cawn ein siccrhâu ein hunain yn fwŷcyflawn, os medrwn gael ein hunain gwedi ein perswaedio, ein bod ni (fel ein hynafiaid gŷnt) yn ddiethriaid a phererinion, *Heb.* xi, 13, yn edrŷch am ddinas ac iddi sylfeini (fel ac yr oedd *Abraham*) Adeiladwr p'run iw Duw; an bod ni gwedi ein gwneud yn rhyddion oddiwrth gaethiwed pechod trwy Fâb Duw Crist Jesu, *Joan* viii, 26, a fellŷ gŷda Dafydd yn rho ein cwbl hyder ân hym

Q. *I*

Q. *Is there any other way, we must try our selves by, to know our fitness to receive?*

A. Yes.

Q. *What is that?*

A. We must ask our selves, whether we be willing, and have a Desire to partake of the Lord's Supper, or not. A willing Mind God required of all those which offered any thing for the building of the Tabernacle, *Exodus* xxv, 2, and of those which offered any burnt Offering, *Lev.* xix, 5, We must therefore try and examine our selves whether we can say with *David*, Psm. lxii, 1. Like as the Hart desireth the Water Brooks, so longeth my Soul after thee, O God. My Soul is athirst for God, yea even for the living God: When shall I come to appear before the presence of God,

ddiried ar ei drugaredd ef, *Psm.* lii, 9.

Cw. *A oes ffordd yn y byd, wrth b'run a rhaid ini brofi ein hunain, i wybod ein cymhwysdra i dderbyn (y Sacrament?)*

At. Oes.

Cw. *P'run iw honno?*

At. Rhaid ini ofŷn ini ein hunain, p'run ydŷm yn gwyllysio yn ddifri fol, ac yn deisŷf cysrannu o Swpper yr Arglwŷdd, ai peidio. F'r oedd Duw yn disgwil calon ewyllysgar gan tôb gwr oedd yn dwŷn offrwm tuag at wneuthur y Babell, *Exod.* xvv, 2, a chan y rheini oedd yn aberthu hêdd aberth, *Lev.* xix, 5. Rhaid i ninnau gan hynnŷ brofi a holi ein hunain (i wybod) y allwn ddwedŷd gyda Dafŷdd, *Psm.* lxii, 1. Fel y brefa'r hŷdd am yr afonŷdd dyfroedd, felly'r hiraetha fy enaid am danat ti, O Dduw. Sychedig ŷw fy enaid am Dduw, am y Duw bŷw:

Psalm.

Psalm. lxii, 1, 2.

pa brŷd y deuaf ac yr ymddangosaf ger bron Duw, *Psm.* xlii, 1, 2.

IV.

From a general Examination of our selves as to our fitness to receive proceed we to a particular One, viz. *The Examination of our Knowledge, Repentance, Faith, and Charity.*

IV.

Oddiwrth gyffredinol ymholiad a ni ein hunain gan ystyried ein cymhwysdra i dderbyn (y Sacrament,) awn ymlaen at un neilltnol. sef, ymholiad on Gwybodaeth, Edifeirwch, Ffydd, a Chariad.

Q. WHAT *do you mean by Knowledge?*

A. I mean a good and wholesome Understanding of those things which God hath revealed unto us.

Q. *What do you mean by the Examination of our Knowledge?*

A. I mean that we must try and examine our selves (afore we come to the Lord's Supper) to know whether

Cw. BEth *yr ydych chwi yn ei feddwl wrth Wybodaeth?*

A. Rwyf yn meddol daionus a jachus ddealltwriaeth, o'r pethau rheini y ddatcuddiodd Duw ini.

Cw. *Beth ydych chwi yn ei feddwl wrth yr holiad on Gwybodaeth?*

A. 'Rwŷf yn meddwl a rhaid ini holi a chwilio o ni ein hunain (eŷn dyfod o honom i Swpper yr Ar-

whether we have attained to a competent measure of Knowledge in the Grounds of Religion, or not.

Q. *Which way must we take in order to this?*

A. We must examine our Knowledge concerning God, and concerning Man.

Q. *What must we know concerning God?*

A. Concerning God we must know, that there is but one onely Wise and True God; subsisting in Three Persons; the Father begetting the Son, the Son begotten of the Father, and the Holy Ghost proceeding from both.

Q. *What must we know concerning Man?*

A. Concerning Man, we must know that he was first created in uprightness according to the Image of God, *Gen.* i, 27. But afterwards fell through disobedience, and was again recovered by the merito-

glwŷdd) i wybod p'run a wnaethom ni ddyfod o hŷd i fesur cymmwŷs o wybodaeth mewn sail crefŷdd, ai peidio.

Cw. *Pafforddsydd raid ini gym'ryd i hyn?*

At. Rhaid ini holi ein Gwybodaeth ynghŷlch Duw, ac ynghŷlch Dŷn.

Cw. *Beth sydd rhaid i ni wybod ynghylch Duw?*

At. Ynghŷlch Duw rhaid ini wybod, nad oes ond un unig Ddoeth a Gwîr Dduw; yn hanfod mewn Tri Pherson; y Tâd, yn cenhedlediu y Mâb, y Mâb cenhedledig gan y Tâd, ar Ysbrŷd Glân yn deilliaw oddiwrth y ddau,

Cw. *Beth sydd raid ini wybod ynghylch Dyn?*

At. Ynghŷlch Dŷn, rhaid ini wybod ddarfod eu greu ef ar y cyntaf yn berffaith gwbl ar-lûn neu ddelw Duw ei hun *Gen.* i, 27. Ond ar ôl hynnŷ ddarfod iddo syrthio (neu gwŷmpo) drwy anufudd-

 rious

Psalm. lxii, 1, 2.

pa brŷd y deuaf ac yr ymddangosaf ger bron Duw, *Psm.* xlii, 1, 2.

IV.

From a general Examination of our selves as to our fitness to receive proceed we to a particular One, viz. *The Examination of our Knowledge, Repentance, Faith, and Charity.*

IV.

Oddiwrth gyffredinol ymholiad a ni ein hunain gan ystyried ein cymhwysdra i dderbyn (y Sacrament,) awn ymlaen at un neilltnol. sef, ymholiad on Gwybodaeth, Edifeirwch, Ffadd, a Chariad.

Q. WHAT *do you mean by Knowledge?*

A. I mean a good and wholesome Understanding of those things which God hath revealed unto us.

Q. *What do you mean by the Examination of our Knowledge?*

A. I mean that we must try and examine our selves (afore we come to the Lord's Supper) to know whether

Cw. BEth *yr ydych chwi yn ei feddwl wrth Wybodaeth?*

A. Rwyf yn meddol daionus a jachus ddealltwriaeth, o'r pethau rheini y ddatcuddiodd Duw ini.

Cw. *Beth ydych chwi yn ei feddwl wrth yr holiad on Gwybodaeth?*

A. 'Rwŷf yn meddwl a rhaid ini holi a chwilio o ni ein hunain (eŷn dyfod o honom i Swpper yr Ar-

whether we have attained to a competent measure of Knowledge in the Grounds of Religion, or not.

Q. *Which way must we take in order to this?*

A. We must examine our Knowledge concerning God, and concerning Man.

Q. *What must we know concerning God?*

A. Concerning God we must know, that there is but one onely Wise and True God; subsisting in Three Persons; the Father begetting the Son, the Son begotten of the Father, and the Holy Ghost proceeding from both.

Q. *What must we know concerning Man?*

A. Concerning Man, we must know that he was first created in uprightness according to the Image of God, *Gen.* i, 27. But afterwards fell through disobedience, and was again recovered by the meritoglwŷdd); i wybod p'run a wnaethom ni ddyfod o hŷd i fesur cymmwŷs o wybodaeth mewn sail crefŷdd, ai peidio.

Cw. *Pafordd sydd raid ini gym'ryd i hyn?*

At. Rhaid ini holi ein Gwybodaeth ynghŷlch Duw, ac ynghŷlch Dŷn.

Cw. *Beth sydd rhaid i ni wybod ynghylch Duw?*

At. Ynghŷlch Duw rhaid ini wybod, nad oes ond un unig Ddoeth a Gwîr Dduw; yn hanfod mewn Tri Pherson; y Tâd, yn cenhedlediu y Mâb, y Mâb cenhedledig gan y Tâd, ar Ysbrŷd Glân yn deilliaw oddiwrth y ddau.

Cw. *Beth sydd raid ini wybod ynghylch Dyn?*

At. Ynghŷlch Dŷn, rhaid ini wybod ddarfod eu greu ef ar y cyntaf yn berffaith gwbl ar-lûn neu ddelw Duw ei hun *Gen.* i, 27. Ond ar ôl hynnŷ ddarfod iddo syrthio (neu gwŷmpo) drwy anufuddrious

rious Death of Christ Jesus.

Q. *Where shall we go for this Knowledge?*

A. To the Holy Scripture, the Law and the Gospel.

dod, a darfod ei godi ef eilwaith drwŷ Haeddedigol farwolaeth Crist Jesu.

Cw. *I'ble'r awn am yr wybodaeth hon?*

At. Ir Scrythur lân, y Ddeddfar Efengil.

V.

Of the examination of Repentance.

V.

Ynghylch yr holiad o'n Hedifeirwch.

Q. *Must we have Repentance, afore we go to the Sacrament?*

A. Yes, and we are to try whether we have attained to a competent Measure of it.

Q. *What is the Rule for the examination of our Repentance?*

A. We must have respect both unto time past, and to come.

Q. *What must we do in respect of the time past?*

Cw. *Y raid fod gennym Edifeirwch cyn ini fyned ir Sacrament?*

At. Rhaid, ac mae arnom dreio a ddaethom o hŷd i fesur cymmwŷs o honof.

Cw. *Pa reol sydd, er holiad o'n Hedifeirwch?*

At. Rhaid bod gennŷm olygiad yn gystal ar yr amser a aeth heibio, ac ar yr amser i ddyfod.

Cw. *Beth sydd raid ini wneuthur a'n golygiad ar yr amser a aeth heibio?*

A. Carefully ſearch our ſelves to find out our own corruptions, that knowing them, we may the better avoid them.

Q. *What muſt we do in reſpect of the Time to come?*

A. Seriouſly reſolve to lead New Lives.

Q. *What makes a true Repentance?*

A. A Sorrow that we have ſinned againſt the Heavenly and moſt Mercifull Father, who in tender Mercy towards us gave his only begotten Son to die for our Sins.

Q. *Is there any Thing elſe as goes to make up a true Repentance?*

A. Yes, Confeſſion of Sins. He that covereth his Sins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall have Mercy, ſaith *Solomon*. This confeſſion we are to make, if we will truly repent:

At. Chwilio ein hunain yn ofal us i gael gafael ar ein llygredigaethau ein hunain, fal gan eu gwybod nhw, Y gallom yn well ei gochelyd.

Cw. *Beth ſydd raid ini wneud a'n golygiad ar yr amſer i ddyfod?*

At. Rhoi ein brŷd o ddifri ar ddilyn bucheddau newŷdd.

Cw. *Beth a wna i fynu wir Edifeirwch?*

At. Triſtwch am bechu o honom yn erbŷn y nefol ar Trugaroccaf Dâd, yr hwn oi dyner drugaredd tû ac attom a roddes ei unig anedig Fâb i farw dros ein pechodau.

Cw. *A oes dim arall y aiff i wneud i fynu wir Edifeirwch?*

At. Oes, Cyfaddefiad pechodau. Y nêb a guddia ei bechoddau ni lwŷdda, ond pwŷ bynnag ai cyfaddefant, ac ai gadawant, y gaiff drugaredd medd *Salomon*. Y cyfaddefiad hwn a raid ini which

which ought to be not of ſome Sins only, but of all, as far as we can call them to mind; and eſpecially of thoſe beloved and boſom Sins, to which we are moſt addicted.

Q. *Unto whom are we to make this Confeſſion of our Sins?*

A. Not unto Men or Angels, but unto God; who is the ſupreme Judge of all. For he it is, who is offended, and he alone that can forgive our Sins.

Q. *Of what ſort muſt our Confeſſion be?*

A. It muſt be a Confeſſion not of the Heart only, but of the Mouth alſo; for God who made both, expecteth to be honoured by both; and as both have been unclean before him; ſo they ought both alſo to acknowledge the ſame.

wneud os gwîr edifarhawn: Yr hwn a ddylâu fod nid yn unig o rai pechodau, ond o'r cwbl, hŷd lle gallom ei cofio, ac yn enwedig o'r anwŷl ar mynweſol bechodau rheini, i b'rai 'r ŷm ni fwyaf tueddol.

Cw. *Wrth pwy a mae ini wneud y cyfaddefiad hwr o'n pechodau?*

At. Nid wrth Ddynion neu Angylion, ond wrth Dduw; yr hwn yw Goruchaf Farnwr pôb dŷn, canys efe yn unig y all faddeu ein pechod ni.

Cw. *O ba fath y rhaid in cyfaddefiad ni fod?*

At. Rhaid iddi fod yn gyfaddefiad nid o'r galon yn unig, ond ar genau hefŷd; canys Duw'r hwn a wnaeth bôb un o honŷnt, ſŷdd yn diſgwil cael ei anrhydeddau gan bôb ûn, ac fal ac a bu pôb un o honŷnt yn aflan ger ei fron ef; felly hwŷ ill dau a ddylaû hefŷd gydnabod yr unrhŷw.

Q. *From*

Q. *From what Ground must it proceed?*

A. From a two-fold Ground, 1 Hatred of Sin, 2 Hope of Mercy.

Q. *Why from a hatred of Sin?*

A. Because by it we dishonour God.

Q. *Why from a hope of Mercy?*

A. Because it is what we aim at in our Confession.

Q. *Must our Confession be any further quallified?*

A. Yes, with Sincerity, with Shame and Sorrow, that we offended so gracious a God, lest God reject us as hypocritical.

Cw. *Oddiwrth ba sail y rhaid iddi darddu?*

At. Oddiwrth y sail sydd ddau rŷw, 1 Casineb o Bechod, 2 Gobaith o Drugaredd.

Cw. *P'am oddiwrth gasineb o Bechod?*

At. Oblegid trwyddo ef yr ydŷm ni yn dianrhydeddu Duw.

Cw. *P'am oddiwrth o baith o drugaredd?*

At. Oblegid mai 'rhwn iw; 'r ŷm ni yn bwrw atto yn cin cyfaddefiad.

Cw. *A raid in cyfaddefiad ni fod ddim ymmhellach gwedi ei dacluso?*

At. Rhaid, â Gwirioneedd, a Chywilîdd, ac a Thirstwch, ddarfod ini wneud camwedd yn erbŷn Duw mor ddaionus, rhag i Dduw ein gwrthod ni megis rhagrithiol.

VI.

The Examination of our Faith.

Q. *WHat is the Examination of our Faith?*

A. It is that whereunto St. *Paul* exhorteth the *Corinthians*, saying. Examine your selves, whether you be in the Faith or not, 2 *Cor.* xii, 5.

Q. *Is Faith necessary?*

A. Yes, most necessary, especially in this weighty Business (of receiving the Sacrament of the Lord's Supper) yea Faith is so necessary that without it we receive nothing at all, when we do receive, for altho' with our Bodily Hands we receive the Bread and Wine; yet if we have not Faith, we want a Hand to receive

VI.

Yr Holiad o'n Ffydd.

Cw. *BEth iw 'rholiad o'n Ffydd ni?*

At. Hynnŷ ydŷw i b'run y mae St. *Paul* yn annog y *Corinthiaid*, gan ddywedŷd, Profwch chwychwi eich hunain a ydŷch yn y ffŷdd, 2 *Cor.* xiii. 5.

Cw. *A ydyw Ffydd yn angenrheidiol?*

At. Ydŷw, yn fwyaf angenrheidiol. Yn enwedig yn y gorchwŷl pwysfawr hwn (o dderbŷn Sacrament Swpper yr Arglwydd) ie mae Ffŷdd mor angenrheidiol ac nad ydŷm yn derbŷn dim, os ŷm hebddi; pan ydŷm yn derbŷn, canŷs er ein bod a'n dwylaw corphorol yn derbŷny Bara ar Gwîn; etto onid oes gennŷm the

the Body and Blood of Christ, and the comfort which thence ariseth unto our Souls,

Q. *Whence appeareth the necessity of Faith?*

A. From this, that without Faith it is impossible to please God, *Heb.* xi, 6. He that believeth not shall be Damned, *Mar.* xvi, 16.

Q. *What sort of Faith is that required of us here in the Sacrament?*

A. It is not only a general one, whereby we believe that the Word of God is true, that God is a just Judge, *&c.*

Q. *What else?*

A. It must be a more special kind of Faith, whereby we apply the Merits of Christ, and the Promises of God made therein unto our Souls and Consciences, saying with *Job* Chap. 19 *Vrs.* 25. I know that my Redeemer liveth.

Ffŷdd; mae arnom eisiau llaw i dderbŷn Corph a Gwaed Crist, ar cyssur sŷdd yn digwŷdd oddiyno i'n heneidiau.

Cw. *O b'le 'r ymddengys yr angenrheidrwydd o Ffydd?*

At. Oddiwrth hŷn, sef mai amhossibl rhyngu bodd Duw heb ffŷdd, *Heb.* xi, 6. Y neb ni chredo a gondemnir, *Mar.* xvi, 16.

Cw. *Pa fath ffydd iw honno a ofynnir gennym ni yma yn y Sacrament?*

At. Nid ŷw yn unig yn gyffredinol, trwy b'run y credwn fod Gair Duw yn wir, fod Duw yn Farnwr cyfiawn ar cyffelib, *&c.*

Cw. *Beth arall?*

At. Rhaid iddi hi fod yn sâth ar ffŷdd mwŷ neilltuol, trwy b'run yr ŷm yn gosod neu yn dodi Haeddedigaethau Crist, ac addewidion Duw yn yr unrhiw at ein heneidiau an cydwŷbodau, gan ddweddŷd gŷda, *Job*, Pen. xix,

Q. *Is*

Q. *Is there any way for us to take to bring our selves to this Faith or Belief concerning our Redeemer?*

A. In order to this, we must believe; First concerning our selves, that we are not able of our selves to do any Thing that is acceptable and pleasing in the Sight of God; for we have nothing but what we have received of God.

Q. *Must not we believe some what else, in order to the same?*

A. Concerning the means of our Salvation, we must believe that the Merits of Christ's Death and Passion are alone sufficient for our Redemption, without any Merit at all, or Satisfaction of ours.

Q. *Is this all in order to it?*

25. Myfi a wn mai byw iw fy Mhrynwr.

Cw. *A oes ffordd yn y byd ini gymeryd i ddwyn ein hunain ir ffydd neu 'r gredinaeth hon am ein Pryniawdwr?*

At. Ir diben hwn, rhaid i ni gredu yn gyntaf; am danom ein hunain, nad allwn wneuthur dim ac sydd gymmeradwy gan Dduw, ac yn rhyngu bodd yn ei olwg ef; canys nid oes gennym ddim ond a dderbyniasom gan Dduw.

Cw. *Ond rhaid ini gredu rhyw beth arall ir un diben?*

At. Am foddion ein hiechyd wriaeth, rhaid i ni gredu fodHaeddedigaethau marwolaeth Crist ai Ddioddefaint yn unig yn gyflawn (werth) ein prynedigaeth ni, heb ddim haeddiant, neu fod londeb yn y byd o'n heiddom ein hunain.

Cw. *Ai dyma'r cwbl mewn trefn iddi?*

A. No.

A. No. Concerning God, we ought to believe alſo, that if we truly repent us of our Life paſt, conſtantly propoſing to lead a New Life hereafter, and ſincerely uſe thoſe good means which he ſhall afford us, he will then be merciful unto us, in accepting our Endeavours, through the Merits of Chriſt Jeſus.

Q. *Muſt we believe any thing elſe?*

A. Finally, concerning the Sacrament, we ought to believe, that it is a means ordained of God, to exhibit unto us, Chriſt Jeſus with his Merits, and a Seal to confirm our Faith.

At. Nage, Am Dduw nyni a ddylemgredu hefyd, os gwir edifarhawn am ein buchedd o'r blaen, gan ym roi yn waſtadol ar ddilŷn buchedd newŷdd rhagllaw, ac ymarfer o ddifri ar moddion daionus rheini a drefna efe i ni, yno efe fŷdd yn drugarog wrthŷm ni, drwy dderbŷn ein hegniau ni yn gymmeradwy yn haeddedigaethau Criſt Jeſu.

Cw. *Y raid ini gredu dim arall?*

At. Yn ddiweddaf, am y Sacrament, nyni a ddylem gredu, mai moddion ydyw gwedi ei ordeinio gan Dduw, i wneud yn amlwg i ni Griſt Jeſu ynghŷd ai haeddedigaethau, ac mai Inſel ydŷw i gadarnhau ein Ffŷdd ni.

VII.

The Duties we already examined our ſelves about, in order to prepare for the Lord's Supper, are towards God: Now follows a Duty towards our Neighbour, concerning which we muſt alſo examine our ſelves to the ſame End. And this Duty is Charity.

VII.

Y dyledſwydau yr holaſom ein hunain yn barod yn eu cylch, er ein parartoad i Swpper yr Arglwydd, ynt ty ac at Dduw: Yrowran y canlyn dyledſwydd ty ac at ein cymmydog, am b'run rhaid i ni hefyd holi ein hunain ir un diben. Ar ddyledſwydd hon ydyw Cariad.

Q. *What is Charity?*

A: It is a free forgiving thoſe that have offended us, with a Teſtification of the ſame, when occaſion is offered: And Reconciliation of our ſelves to thoſe, whom we alſo our ſeves haye wronged.

Q. *Are there any Motives to excite us to this Duty Charity?*

Cw. *Beth yw Cariad?*

At. Cariad ydyw rhoddi maddeuant gwirfodd, ir rheini a wnaethant gamwedd in herbŷn, gŷda Thyſtiolaeth or unrhŷw, pan fo achlyſur yn ymgynnig (i hynny,) a Chymmodi a nhwythau y gwnaethom ni gam ac y nhw.

Cw. *A oes dim annogaethau in cynhyrfu ni ir Ddyledſwydd hon Cariad?*

A. There are ſeveral.

Q. *Name them?*

A. The Conſideration that we can expect no Mercy from God, in the forgiveneſs of our Debts, if we forgive not our Neighbours that have Treſpaſſed againſt us. If ye do not forgive others their Treſpaſſes, neither will your heavenly Father forgive you your Treſpaſſes, *Mar.* xi, 25. Seconly, The Conſideration of the Harm (by not being in Charity) we bring upon our Souls: Namely, A Stain to all the Good which we have. For tho' we ſpake with the Tongues of Men and Angels, and have no Charity we are nothing, 1 *Cor.* xiii, 1, 2. Thirdly, The Conſideration that the want of Charity is an hindrance of our Prayers, and the right receiving of the Sacrament.

Cw. *How is the want of Charity an hindrance in our Prayers?*

At. Oes amrŷw (rai.)

Cw. *Henwch nhw?*

At. Yſtyrriaeth nas gallwn ddiſgwil trugaredd gan Dduw ym maddeuant o'n dyledion, os ni ſaddeuwn i'n cymmy dogion ein dyledwŷr. Os chwi ni ſaddeuwch i eraill, eich Tâd yr hwn ſydd yn y nefoedd ni ſaddeu chwaith eich camwedd au chwithau *Mar.* xi, 25. Yn ail, yſtyriaeth o'r niweid yr ydym yn ei ddwŷn ar ein heneidiau eiſiau bod mewn Cariad: ſef llygredigaeth o'r holl ddaioni ſydd ynom Canys pe lleſarem a thafodau dynion ac angylion, ac heb ſod gennem gariad nid ym ddim, 1 *Cor.* xiii, 1, 2. Yn drydydd, Yſtyriaeth ſod diffig cariad yn rhwŷſtŷr in gwediau ni, ac in hiawn dderbŷn y Sacrament.

Cw. *Pa ſutt y mae diffig cariad yn rhwyſtyr in gweddiau ni?*

A. Be.

A. Because we cannot joyn those we are not in charity with, in our Prayers: which is against the Rule of our Saviour Christ, who biddeth us to pray Our Father, And give us our Bread, *&c.* And so joyn others with our selves in every Petition, which we cannot when there are those we love not.

Q. *How is the want of Charity an hindrance to our due receiving of the Sacrament?*

A. Because the Sacrament is a Seal of our Union and Communion, as with Christ, so amongst our selves, as St. *Paul* saith, 1 *Cor.* x, 16, 17. The Cup of Blessing which we bless, is not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we being many are one Bread,

At. O ran nas gallwn gyssylltu y rheini nad ŷm mewn cariad ac y nhw, yn ein gweddiau: yr hŷn sŷdd yngwrthwyneb i reol ein Iachawdwr Crist sŷ yn erchi ini weddio Ein Tad, A Dyro ini ein Bara, *&c.* Ac felly rhoi eraill ynghŷd a ni ein hunain ymmhob Arch, yr hŷn nid allwn pan ŷw rhai yn bôd nad ŷm ni yn ei caru.

Cw. *Pa sutt y mae diffyg Cariad yn rhwystyr in hiawn dderbynniad ni o'r Sacrament?*

At. Oblegid fod y Sacrament yn sêl on hundeb an cymmundeb, fel a Christ felly a ni ein hunain fal a dywed St. *Paul* 1 *Cor.* x, 16, 17. Phioly fendith yr hon a fendigwn, ond cymmun gwaed Crist ŷw? Y Bara yr ydŷm yn ei dorri, onid cymmun corph Crist ŷw? Oblegid nyni yn llâwer ydŷm un Bara, ac un Corph; canys yr ydŷm ni ôll yn

and

and one Body; becauſe we partake of one Bread. So that unleſs we be joyned together in Love, we can not be capable of thoſe Benefits which otherwiſe would ariſe unto our Souls.

Q. *You told me what is Charity, and the Motives that are to excite us to it; Tell me again how we are to perform this Duty. If we have wronged others, what does this Duty Charity oblige us to in that Caſe?*

A. To undo that which we have done, by making reſtitution as far as in us lies; according to the Example of *Zacheus*, *Luk.* xix, 8, who was willing to reſtore fourfold, whatſoever he had taken from any Man by falſe Accuſation.

Q. *Are there any Rules for preſerving Charity?*

A. Yes, they are theſe,

gyfrannogion o'r un Bara. Fellŷ os ni chŷd ymgyſſylltwn mewn cariad, nis gallwn fod yn addas i dderbyn y lleſhadau rheini a darddau oddiwrtho, in heneidiau ffordd arall.

Cw. *Chwi dd'wedaſoch i mi beth yw Cariad gyda'r annogaethau ſydd in cynhyrfu ni iddi: D'wedwch i mi etto pa ſutt y mae ini gyflawni y ddyledſwydd hon. Os darfu i ni wneuthur cam ac eraill, pa beth y mae y ddyledſwydd hon Cariad yn ein rhwymo ni iddo yn y matter hwnnw?*

At. I ddadwneuthur y peth a wnaethom, drwŷ wneud diwygiad hŷd eithaf ein gallu; yn ôl eſampl *Zacheus*, *Luc.* xix, 8, yr hwn oedd fodlon, os dygaſan eiddo neb drwŷ gam-achwŷn, iw dalu ar eu bedwerŷdd.

Cw. *A oes dim rheolau er cadw i fynu Cariad (per ffaith)?*

At. Oes, y rheini ŷnt.

That

That we take no heed to all Words that are ſpoken, That we be not eaſily provoked. St. *Paul* telleth us that Charity ſuffereth long, and is not eaſily provoked, 1 *Cor.* xiii, 4, 5. If we can but make uſe of theſe two Rules, we may eaſily for our parts, live at peace with others.

Q. *Is there no way whereby we may endeavour, that others alſo may do the like with us?*

A. In order to this we muſt lay aſide all railing, ſcandalous and reproachfull Speaking. We muſt mind St. *James*'s Advice to us, not to ſpeak evil one of another, *Jam.* iv, 11. We muſt ſhew our ſelves friendly, *Prov.* xviii, 24. Lay aſide all evil ſpeaking, and as new born Babes, deſire the ſincere Milk of the Word, 1 *Pet.* ii, 1, 2.

Na roddom gluſt i bob geiriau y ſiariader. Na chythrudder yn hawdd monom mae St. *Paul* yn dywedŷd ini, fod cariad yn hîr ymaros, ac na chythruddir yn hawdd moni 1 *Cor.* xiii, 4, 5. Os medrwn ond gwneud jawn ddefynŷdd or ddwy reol yma, nyni y allwn yn hawdd o'n rhan ein hunain, ſŷw mewn heddwch ac eraill.

Cw. *A oes ffordd yn y byd ini geiſio fel ac y gwnelo eraill yr unffunyd a ninnau?*

At. Er diben i hŷn rhaid i ni roi heibio bob chwerwder ymadrodd, cableiriau a drwg abſen. Rhaid ini ſeddwl am gyngor St. *Jaco* ini. Na ddywedom ddrwg yn erbŷn eu gilydd *Jac.* iv, 11. Rhaid ini ddangos ein hunain yn gariadus *Dih.* xviii, 24. Rhoddi heibio bob gogan air ac fel rhai bychain newŷdd eni chwenychu didwŷll laeth y gair, 1 *Pet.* ii, 1, 2.

VIII.

Now having given an Account of what is to be be done in order to our preparation for the Lord's Supper. In the next place we ought to quicken our Devotion with a seasonable Premeditation, before we come to the Benefits which we are to receive by coming to the Sacrament.

VIII.

Gan ddarfod yn awr roddi cyfrif or hyn sydd iw wneuthur er ein Parattoad ni i Swpper yr Arglwydd. Yn y fan nessaf dylem fywiogi ein Defosiwn (neu'n Gweddio) a myfyrdod cyfaddas, cyn dyfod at y lleshadau sydd ini iw derbyn wrth fyned ir Sacrament?

Q. WHat Premeditation is *seasonable aforehand?*

A. The Premediation of our being freed from the evil of Sin, by the Death of Christ, and from the evil of Punishment, from which Christ hath redeemed us by the Sheeding of his Blood; so that there is no condemnation to them that are in Christ Jesus, *Rom.* viii, 1.

Cw. PA *fyfyrdod sydd addas neu brydlawn ymmlaen llaw?*

At. Y myfyrdod o'n bod ni yn rhŷdd oddiwrth ddrwg pechod, drwŷ Farwolaeth Crîst ac oddiwrth ddrwg cospedigaerh, rhag p'run y gwaredodd Crîst ni drwy dywallt ei waed ei hun; felly ac nad oes ddim damnedigaeth ir rhai sydd yng Nghrîst Jesu, *Rhuf.* viii, 1.

Q. *What*

Q. *What other Benefits that we receive in the Sacrament must be premeditate?*

A. The Benefit of an inseparable Union both with Christ our Head, from whom nothing shall be able to seperate us, as also with our Brethren and Fellow Members in Love and Charity: of a blessed Strengthning of our Faith, whereof this Sacrament is a sure Seal. This with our Prayers for God's Blessing on all our Endeavours, in brief is all as is to be done afore we come to the Lord's Table.

Cw. *Pa leshadau eraill ar ym ni yn ei dderbyn yn y Sacrament, a raid ini fyfyrio arnynt ymmlaen llaw?*

At. Y lleshâd o ddiwahanol Undeb a Christ ein Pen, oddiwrth yr hŵn ni chaiff dim allu ein gwahanu ni, fel hefŷd an brodŷr a'n cyd-gristianogion mewn cariad a chariadoldeb: O ddedwŷddol gryshâd o'n ffŷdd ni, or hŷn y mae y Sacrament yn ticcr sêl. Hŷn gyda'nGweddiau ni ar Dduw am sendith ar ein holl egniau, ar fŷrr ydŷw'r cwbl sŷdd ini iw wneuthur cŷn dysod at Fwrdd yr Arglwŷdd.

IX.

Of Meditation at the Lord's Table.

Q. *What Meditation is proper and seasonable, when we are at the Lord's Table?*

IX.

Am Fyfyrdod wrth Fwrdd yr Arglwydd.

Cw. *Pa fyfyrdod sydd briodol a phryd-lon, pan fom ni wrth Fwrdd yr Arglwydd?*

A. This

A. This Meditation muſt be threefold, 1, Before. 2, In time of Conſecration of the Elements. 3, After the ſame in time of receiving.

Q. *What afore Conſecration?*

A. We are to conſider (when we are at the Altar) what Place we are come unto, Namely The Table of the Great King of Heaven and Earth.

Q *What then?*

A. Therefore we ought moſt carefully and reverently, to behave our ſelves both in Body by a reverend and a ſeemly Geſture; and alſo in Mind, laying aſide all earthly Thoughts whatſoever.

Q. *Is there not another Reaſon calling for our devout behaviour here?*

A. There are two Reaſons more. The Firſt, Becauſe the place it ſelf is Holy, and therefore ought not to be profan'd by any

At. Y myfyrdod hwn a raid fod o dri mâth, 1 Cŷn. 2, Yn amſer cyſſegriad yr Elſennau. 3, Ar ôl yr unrhŷw yn amſer derbyniad (y Sacrament.)

Cw. *Pa beth cyn y cyſſegriad?*

At. Mae arnom yſtyried (pan ŷm wrth yr Allor) i ba le y daethom, ſef at Fwrdd Brenin mawr y Nef ar Ddaiar.

Cw. *Beth er hynny?*

At. Am hynny nyni a ddylem yn fwyaf goſalus ac ofnadwy, ymddwŷn ein hunain, yn gyſtal yn y corph drwy weddus a pharchus ddaroſtyngiad ac heſŷd yn yr enaid, gan roi heibio bob daiarol ſeddyliau o ba fâth bynnag.

Cw. *Ond oes reſwm arall yn galw am ein defoſionol ymddygiad ni yma?*

At. Mae dau reſwm ychwaneg. Y cyntaf, oblegid fod y lle yn ſanctaidd, ac am hynnŷ ni ddylid ei halogi gan anweddus un-

unſeemly behaviour, for theſe muſt be laid aſide, as God commanded *Moſes*, *Exod.* iii, 5. Put off thy Shooes from thy Feet, for the Place whereon thou ſtandeſt is Holy Ground. The Second, Becauſe as the Place is Holy, ſo alſo God himſelf is there amongſt us, as he ſaith *Matt.* xxviii, 20. Where are Two or Three gather'd together in my Name, there am I in the midſt of them.

Q. *What Meditation is proper and ſeaſonable in the time of Conſecration?*

A. In the Time of the Conſecration we ought ſeriouſly to ſettle our Minds on the Elements, and the Actions about them, for the better ſtirring up our Devotion.

Q. *As how?*

A. When we hear the Miniſter read the Words

ymddygiad yn y byd, canys pôb peth or ſâth hŷn y raid ei fwrw ymmaith, fel ac y gorchmynnodd Duw i *Moſes Exod.* iii, 5. Ymddioſc dy eſcidiau oddiam dy draed, o herwydd fod ŷ lle 'r wŷt ti yn ſeſŷll arno yn ddaiar ſanctaidd. Yn ail, oblegid fel ac y mae 'r lle yn ſanctaidd, fellŷ hefŷd mae Duw ei hûn yno yn ein plith, fal ac y dywed efe *Matt.* xviii, 20. P'le a mae dau neu dri gwedi ymgynnull ynghŷd yn fy enw i, yno yr ydwŷf yn eu canol hwynt.

Cw. *Pa fyfyrdod ſydd briodol a phrydlon yn amſer Cyſſegriad?*

At. Yn amſer y Cyſſegriad nyni a ddylem o ddifri oſod ein meddyliau ar yr Elfennau, ar gwaithiau yn eu cŷlch nhw, ergwell gynhyrfu ein Defoſiwn.

Cw. *Fal pa fodd?*

At. Pan glywom y Gwenidog yn darllain gei-

of

of Christ's Institution, and see him take the Bread and Wine, we ought joyfully and thankfully to meditate on the great Love of God, in setting apart his Son for the Redemption of us his Enemies. When we see the Bread broken, and the Wine pour'd out, we ought to be exercised in a Meditation of Comfort; considering that this is done to represent unto us the crucifying of Christ's Body, and the sheeding of his Blood for our Sins. Secondly, In a Meditation of Sorrow for our Sins; the grievousness of which was such that they could not be satisfied for, without the precious Blood of Christ Jesus.

Q. *What Meditation is proper after Consecration, when the Minister is receiving himself, when he is coming to distribute, when we have received the Bread when we take the Wine?*

riau Ordinhâd Crist, ai weled ef yn cymeryd y Bara ar Gwîn, nyni a ddylem yn llawen ac yn ddiolchgar fyfyrio ar fawr gariad Duw, yn rhoddi ei Fâb or neilltu er ein Prynedigaeth ni, ei elynion ef. Pan welom y Bara gwedi ei dorri, ar Gwin gwedi ei dywallt allan, nyni a ddylem ymarfer a myfyrdod o gyffur; gan yftyried fod hŷn gwedi ei wneud i gynyrcholi ini groeshoeliad Corph Crist, a thywalltiad ei waed ef dros ein Pechodau ni. Yn ail, a myfyrdod o driftwch am ein pechodau; Toftrwŷdd pa rai oedd gyfryw nad allid wneud jawn am danŷnt, heb werthfawr waed Crist Jefu.

Cw. *Pa fyfyrdod fydd briodol ar ol y Cyffegriad, pan yw'r Gwenidog ei hun yniderbyn (y Sacrament.) pan yw yn dyfod i ddofparthu, pan dderbyniom y Bara, pan gymmerom y Gwin?*

A. we

A. We must pour out our Souls unto God devout and fit Soliloqûies. As the Whole Duty of Man, or any other pious Book upon the Sacrament directs.

At. Rhaid ini dywallt allan ein Heneidiau i Dduw mewn addas a defosionol ddywediadau yn ddistaw rhyngom a ni ein hunain megis ac y mae (y llyfr) Holl Ddyledswŷdd Dŷn neu ryw lyfr duwiol arall ar y Sacrament, yn cyfarwyddo (rhai.)

X.

The onely Thing remaining to be spoke of, is our Behaviour after the Receiving of the Lord's Supper.

X.

Yr unig beth sydd yn ol i ni siarad am dano, ydyw ein hymddygiad ni ar ol Derbyn Swpper yr Arglwydd.

Q. HOW *ought we to behave our selves after the Receiving of the Sacrament?*

A. As becomes Members of Christ and true Christians. As St. *Paul* thus exhorteth us. As you yielded your Members Servants to uncleanness and to iniquity, unto iniquity; even so now yield

Cw. PA *sut y dylem ni ymddwyn ein hunain ar ol derbyn y Sacrament?*

At. Fel ac y mae hardd är aelodau Crist a Gwir Gristianogion. Mae St. *Paul* yn ein cynghori ni fel hŷn. Megis y rhoddasoch eich aelodau yn weision i aflendid ac anwiredd; felly yr awrhon rhoddwch your

your Members Servants to Righteousness, unto Holiness: because being made free from Sin, and become Servants unto God, we have our Fruit unto Holiness, *Rom.* vi, 19, 22.

Q. *Are there any Rules for the future conduct of our Lives?*

A. Yes, there are those which respect our Words and Actions.

Q. *Which are those that respect our Words?*

A. That we avoid in our Talk all Filthiness and Foolish Talking and Jestings, which are not convenient, *Eph.* v, 4, and ought not to be once named amongst us, as becomes Saints. That we set a Watch before our Mouths and bridle up our Lips, that we offend not with our Tongue. That we be carefull that our Words be fitly spoken, *Prov.* xxv,

eich aelodau yn weision i gyfiawnder i sanctteiddrwŷdd. Oblegid eich bod wedi eich rhyddhau oddiwrth bechod, ach gwneuthur yn weision i Dduw, y mae ichwi eich ffrwŷth yn sanctteiddrwŷdd, *Rhuf.* vi, 19, 22.

Cw. *A oes reolau yn y byd (er gofal am) neu warchad ein bucheddau rhagllaw?*

At Oes, mae rhai ai golygiad ar ein Geiriau an Gweithredoedd ni.

Cw. *P'rai yw rheini au golygiad ar ein Geiriau ni?*

At. Ar ini ochelyd yn ein hymadrodd bob aflendid ac ymadrodd ffol a choeg ddigrifwch, pethau nid ydŷnt weddus, *Eph.* v, 4. Ac na ddylid ei henwi chwaith yn ein plith, megis y gweddei i Sainct. Ar i ni osod cadwraeth o flaen ein genau eu, a chadw drws ein gwefusau neu gadw ffrwŷn ynddynt, rhag ini bechu a'n tafod. Ar ini fod yn

11. That is that they be such as contain wholesome matter, and are spoken in a comely and decent manner.

Q. *Which are those Rules that respect our Actions and Works?*

A. They are these. We must walk as Children of the Light, ever proving what is acceptable unto the Lord, *Eph.* v, 8, 10. Having our Conversation honest among Men, that they seeing our good Works may glorifie God thereby. We must watch and pray, (according to our Saviour's Counsel and Practice) *Matt.* xxvi, 41, least we enter into Temptation, and so be drawn away to Sin against God. We must take care to shun Idleness, and to be imployed in some usefull Calling, to avoid bad

ofalus fal a dyweder ein geiriau ni mewn amser, *Dih.* xxv, 11, hynny yw ac a bo nhŵ or fâth ac a gynhwyso ynddŷnt sylwedd jachus, ac a ddywmewn môdd trefnus a gweddus.'

Cw. *Prai yw y rheolau rheini sy ai golygiad ar ein Hactau a'n Gweithredoedd ni?*

At. Y rhain ydŷnt. Rhaid ini rodio fel plant y goleuni, gan brofi beth sŷdd gymeradwŷ gan yr Arglwŷdd, *Eph.* v, 8, 10. Gan fod a'n hymarweddiad yn onest ym mŷse dynion, sal ac y nhw gan weled ein gweithredoedd da ni, y gogoneddont Dduw trwyddŷnt. Rhaid ini willo a gweddio (yn ol cyngor ac ymarfer ein Jachawdwr) *Matt.* xxvi 41, fel nad elom i brofedigaeth, ac felly ini gael ein denu i bechu yn erbŷn Duw. Rhaid ini gymerŷd gofal am ochelŷd seguryd ac am fod yn

Com-

Company. If any Man obey not our Word, Note that Man, and have no Fellowship with him, 2 *Thes.* iii, 14. Diligently to keep God's Precepts. To press towards the Mark. To have always a Conscience void of offence towards God and Men, *Act.* xiv, 16. To Labour to keep not only some, but all God's Commandments according to *David's* Wish: O that my Ways were made so direct that I might keep thy Statutes. So shall I not be confounded, while I have respect unto all thy Commandments, *Psm.* cxix, 5, 6.

wastad ini a wnelom a rhyw alwedigaeth fuddiol, am ochelŷd cwmpeini drŵg. Ond oes neb heb ufyddhau in gair hyspysswch hwnnw; ac na sydded i chwi gyfeillach ac ef, 2 *Thes.* iii, 14. Am gadw ghrchmynion Duw yn ddiwid. Am gaelcydwŷbod ddirwŷstr tu ac at Duw a dynion yn wastado, *Act.* xxiv, 16. Am egnio i gadw nid rhâi yn unig, ond hôll orchwynion Duw yn ôl dymuniad *Dafydd.* O am gyfeirio fy ffŷrdd, i gadw dy ddeddfau, yna nim gwradwŷddid, pan edrychwn ar dy holl orchmynion, *Psm.* cxix, 5, 6.

DEI GRATIA. DEO GLORIA.

ERRATA.

Page 1, Question 2, Read *galwir* for *glawir*.